

Surah 1- Al-Fatiha

The Commencement

- (1) In the Name of Allah the Compassion, the Compassionate**
- (2) We are grateful to God, the Lord of all worlds.**
- (3) The Compassion, the Compassionate.**
- (4) Arbiter of the day of Reckoning.**
- (5) We worship You and we seek Your help.**
- (6) Guide us to the righteous path.**
- (7) The path of the blessed,
and not the path of those who earned Your anger,
nor the path of those who'd gone astray.**

Surah 02-Al-Baqara

The Cow

In the Name of Allah the Compassion, the Compassionate

- (1) Alef Lam Meem
- (2) That book.
There is no doubt it has guidance for the God-fearing,
- (3) Who believe in the intangible reality,
and they uphold the bond of prayers,
and they spend from our bounties to them.
- (4) And for the people who believe in what was revealed to you,
the same way they believe in what was revealed to others before you,
and they are certain of the fruits of their labor.
- (5) These people are on a gifted path illuminated by their Lord,
and their success is certain.
- (6) People who deny the truth,
whether you warn them for their own good or you do not warn them,
they will not find security in faith.

(7) God sealed their hearts,
and a membrane had grown over their ears and eyes.
They are headed for a grand punishment.

(8) Some people say:
we believe in God and the final day,
but in fact they do not believe.

(9) They fool God and the believers,
but only deceive themselves,
as they are not perceptive.

(10) There is a sickness in their heart,
and God allows the sickness to run its course,
till they reap a painful suffering from self-deception.

(11) And if they are told not to spread division on earth,
they say: we are the uniters.

(12) They are certainly the corruptors and they are callous.

(13) And if they are told to believe like other people have,
they say: are we to follow the feeble-minded in their belief?
They are certainly the feeble-minded,
if they only knew.

(14) And when they meet with the faithful,
they say: our faith is one,
but when they retire to their trusted companions,
they say: we are with you,
we were only mocking them.

(15) God mocks these people,
and gives them more rope to wander blindly in their excesses.

(16) They are the ones,
who traded ignorance for enlightenment,
but their commerce was unprofitable,
and they strayed away from enlightenment.

(17) They are like a people who ignited a fire,
and when it lit up all of their surroundings,
God extinguished their light,
and He left them in the abyss of a blinding darkness.

(18) They act like they are deaf, dumb and blind.
They are immovable.

(19) Or like a brewing storm;
it has darkness, lightning and thunder;
they plug their ears with their fingers so they don't hear the exploding thunder,
all the while they are terrified by death;
but God has them all surrounded and there is no way out for the deceivers.

(20) Lightning nearly steals their sight,
but whenever it lights up a path they walk in it,

and in darkness they stand paralyzed.
And if it were God's will, He would've taken their sight and hearing.
As God wills all that is willed in existence.

(21) O people: serve your Lord who created you,
and created the people before you,
so you may steer away from error and sin.

(22) He made the earth a spread for you,
and ascendance a vertical construct.
He caused water to fall from the skies above,
and through water He caused plants to come out of earth for your sustenance.
So beware of deliberately making rivals to God's will.

(23) If you have doubts about Our revelations to Our servant,
then come up with a segment similar to it,
and call onto witnesses besides God to testify,
if you honestly believe in your cause.

(24) And if you don't do that,
as it is certain that you won't,
then beware of the fiery flames fueled by people and their hardened attitudes;
a hell prepared for the fraudulent.

(25) And spread the good news to the faithful who persist in making good deeds,
that heaven is theirs sitting on gushing springs of water,
and whenever they receive a fruit of their labor,
they say we have received such gifts before,
and the sense of satisfaction is familiar.
They find in it mates of spiritual purity,
and they live in it as immortals.

(26) It is not beneath God to use in His examples a fly or bigger creatures.
People who embrace faith recognize the claim of truth from their Lord,
and those who follow falsehood ask what kind of an example does God make of a fly.
Metaphors lead some people to find their way and others to go astray,
but those who stray away are the corrupt ones.

(27) They betray an oath sworn to God right after pledging it,
and they sever bonds that God had ordered to be connected,
and they spread corrupt values on earth.
They are the losers.

(28) How can you deny God when He gave you life from death.
Then He sends you back to death.
Then He revives you and then to Him you are returned.

(29) It is He who created all that is on earth,
then He rose to heaven and made seven levels of ascendance,
and His knowledge encompasses all things.

(30) There came a time when your Lord said to the angels:
I am creating an executor of my will on earth.
They said will you put in it a being who corrupts it and spills blood?
While we exist by Your Will and glorify Your Name.
He said I know what you know not.

(31) He taught Adam the names of all attributes.
Then He exhibited them before the angels,
and asked the angels to identify them, if they knew.

(32) They said: Hallowed is your Nature and we have no knowledge except what you had taught us.
Your knowledge is all-encompassing in a calculated design.

(33) God told Adam to name the attributes to the angels, and he did.
God said: didn't I tell you that I know the code of the seen and the unseen worlds,
and I know what you reveal and what you conceal.

(34) There came a time when We said to the angels: prostrate in the service of Adam.
They all did except Iblis who refused and became bigheaded,
and so he was a reject.

(35) We told Adam you may live in peace with your mate in the heavenly garden,
and eat from its plenty as you please,
but you are forbidden from this tree.
If you approach it you turn belligerent and ungrateful.

(36) But Satan lured them away,
and forced them out of the heavenly peace.
We ordained that you descend to a state of animosity towards one another.
And on earth you will have an anchor and some joy till a certain day.

(37) Then Adam received words from his Lord,
and God accepted his repentance,
for God is All Forgiveness in His infinite Compassion.

(38) We ordained that all of you shall descend from the state of peace,
till you receive enlightenment from Me,
and whoever follows My Enlightenment
shall be free from fear, insecurity and depression.

(39) As for the liars who oppose Our Enlightenment,
they will own a piece of hell where they shall stay till eternity.

(40) O children of Israel remember My benevolence which I had bestowed upon you,
and fulfill My Promise I will fulfill yours.
And Only I should you fear.

(41) Believe in My Revelation which affirms the word in your hands.
Don't be the first ones to renounce it,
and do not place a tiny value to my manifestations,
and beware of Me.

(42) Don't shroud righteousness with falsehood,
and omit the truth while you know it.

(43) Make your prayers a living bond and initiate charity,
and prostrate yourselves with those who submit to the will of God.

(44) You command people to practice goodwill,
while you deliberately forget to command your own selves.
Does that make any sense while you are the preachers of the book?

- (45) Seek the assistance of patience and prayers.
That is a big thing except for those who humble themselves before God.
- (46) And they become convinced that they will meet with their Lord,
and that they will return to Him.
- (47) O children of Israel proclaim My benevolence which I had bestowed upon you,
and that I had favored you over others.
- (48) Beware of a certain day when no soul shall stand for another soul,
and no intercession is accepted from any soul.
No one will account for the deeds of others,
and no one can support any one.
- (49) Remember the time when We saved you from the Pharaohs,
who dealt you the worst of torture.
They slew your children and shamed your women,
and that was a tremendous test by your Lord.
- (50) Remember the time when We parted the sea to save you,
and We drowned Pharaoh and his progeny,
while you witnessed with your own eyes.
- (51) Remember the time when We called on Moses for forty nights,
and your devotion went to the calf while he was away.
That was unfair.
- (52) Then We granted you forgiveness,
so you might become grateful.
- (53) Remember the time when We gave Moses the book,
and provided him with a clear vision to see right from wrong,
so you may find the gifted path of righteousness.
- (54) Remember when Moses said to his people:
my people you have oppressed yourself by taking up the calf,
so ask for forgiveness from your Lord,
and kill your material mindset.
This is more favorable with your Lord.
He accepted their repentance for His Compassion is all-Forgiving.
- (55) Remember when you told Moses:
we will only feel secure in your faith if we see God with our naked eyes.
So lightning overwhelmed your seeing eyes.
- (56) Then We resurrected you from spiritual demise,
so you become thankful.
- (57) We took you under our shade,
and showered you with a rare sweet (Manna) and tender meat (Quail).
Eat your fill from the goodness of Our benevolence.
They thought they committed wrongdoing against us,
but what they were doing was committing an injustice upon themselves.
- (58) Remember the time when We gave you entry to a civilized community.

Eat from its plenty as you please.
Enter through its front portal with prostrated humility.
We will forgive your sins and increase the gains of charitable people.

(59) But the despots changed the word commanded to them.
And from that which elevated them came the darkness of their downfall.
And it came through their corrupt excesses.

(60) Remember the time when Moses sought to quench the thirst of his people,
We told him to strike the hard rock with his cane,
and there came gushing twelve springs,
and each people knew their own fountain.
Eat and drink from God's bounty,
and don't till the land with corruption.

(61) And then you said to Moses:
we've grown impatient with one type of food,
so call onto your God to bring out of earth many plants
of green herbs, cucumbers, garlic, lentils and onions.
Moses said: do you trade the elevated spirit for earthly needs?
Descend to a place like Egypt where you shall have your wish.
And so they were smitten by misery and humiliation,
and lived in the shadow of God's anger.
This is because they denied God's signs and manifestations,
and they killed the messages of prophets unjustly.
That is a story about their disloyalty and hostile nature.

(62) It is certain that the people of faith,
and those who lead others to the gift of righteousness,
and supporters of the cause of God,
and those who follow the path of enlightenment,
and anyone who believes in God and the Final day,
and they affirm their faith through good deeds,
that their reward is secure with their Lord,
and there is no need to fear for their fate as they are liberated from anxiety.

(63) Remember the time when We accepted your oath,
and the mountain of Tur was raised above you.
Adopt what We had commanded you with strong commitment.
Remind each other and recite its content,
so you might avoid error and sin.

(64) But you were rebellious thereafter,
and if it were not for God's favor and mercy you would've been lost.

(65) And you figured out who among you made war on the Sabbath.
We ordered their behavior to become like slinking monkeys.

(66) We made the punishment befitting of the act and its consequences,
and a valuable lesson to people who wish to guard against error and sin.

(67) Remember the time when Moses told his people:
God commands you to slaughter a cow.
They said: are you mocking us?
He said: I swear by God that I am not ignorant of your ways.

(His people followed a custom whereby they killed a cow whenever there was an unresolved crime of murder. Instead of investigating the crime and finding the criminal they killed a cow and washed their hands over the blood of a cow. In this manner, they reasoned that they had nothing to do with the crime.)

(68) They said: call onto your Lord to define the cow further.
Moses said: He says it is a cow,
and it is neither a virgin nor old but somewhere in-between.
And you should do as you are commanded.

(69) They said: call onto your Lord to define its color.
Moses said: He says that it is yellow,
with a bright color that pleases the eye.

(70) They said: call onto your Lord to tell us which one it is,
for all the cows are starting to look alike.
And God willing we are on the right track.

(71) Moses said: He says that it is a cow,
never been harnessed to till the land or water the field.
It is a cow that was never exploited and it is without a blemish.
They said now you have spoken the truth.
They proceeded with the intention to slaughter the cow,
but did not kill it.

(72) The moral of the story is that you killed a human soul and you held no one accountable,
but God brings out what you hide and the words you conceal.

(73) We commanded through a parable that you find the truth to the cause of death.
That's how God brings the dead back to life.
And He shows you His manifestations so you may reason.

(74) But your hearts hardened again,
and became like a rock and even more rigid.
And there are some rocks with rivers gushing out of them,
and other rocks that crack up letting water seep out of them,
and yet other rocks that collapse from the fear of God.
God is aware of everything you do.

(75) How can you desire their trust?
while a party of them had always listened to the word of God,
and perverted its meaning after fully understanding it.
All the while they knew what they were doing.

(76) And whenever they meet with the faithful they say we believe in your creed,
but when they retire to their own company they say:
“why do you converse with these people about what God had revealed to you?,
they will use these arguments in support of their claims with your Lord,
do you not have a rational sense?”

(77) Don't they know that God knows what they say in public and what they say in private?

(78) Some of them are illiterate.
Their knowledge of the book is limited to fantasy.
They think they know.

(79) Doomed are those who write the book with their hands,

and then claim the words to be from God.
They assign such a small value to it.
They are damned for what their hands wrote,
and condemned for the gains they make.

(80) They said: hellfire will only touch us for a few short days,
Say to them: have you taken an oath from God?
For God does not break an oath.
Or do you ascribe to God what you know not.

(81) What is certain is that whenever a human being earns a sin,
and the consequences of his wrongdoing surround him,
he becomes one of the owners of hell,
and they all stay in it forever.

(82) As for people who gain faith through righteous deeds,
they become the owners of paradise where they shall dwell forever.

(83) Remember the time when we heard the pledge of the children of Israel.
Their loyalty was pledged to God alone,
and that they are to be kind to their parents,
and to their relatives, and to orphans and the needy.
We said: preach the good word to people,
and keep the bond with God alive through prayers and pay alms regularly.
But then you turned your back on your pledge except for a handful,
while the rest of you opposed.

(84) We also accepted your pledge
not to shed human blood,
and not to drive people out of their homes.
You made the pledge out of your own free will,
and you became a witness to it.

(85) Then you became like others engaged in killing people,
and expelling other folks out of their lands.
You attack them with ill will and hostility.
And when they give themselves up you make them captives for ransom.
All the while you have been forbidden from waging campaigns of expulsion.
Do you believe in some words of the book and ignore other parts of it?
So what do you think is the punishment reserved for the wrongdoers among you?
It is but utter disgrace in this worldly life,
and on the day of judgment they are meted out the most severe punishment.
God is never ignorant of what you do.

(86) These people have traded the eternal life for an earthly one.
Their punishment shall not abate.
And no one will come to their aid.

(87) We did bring unto Moses the book of law,
and We sent one messenger after the other in his trail.
We also revealed to Jesus the son of Mary the light,
and we fortified him with a spirit of purity.
Why is it that every time a messenger comes with words that do not agree with your selfish desires,
you become arrogant?
And you call some of the messengers imposters,
while you kill others.

(88) They said our hearts are enveloped with God's word.
But God has certainly cursed them for their disbelief.
They rarely exercise faith.

(89) When the definitive word came to them from God,
confirming their own book,
and before that they used to preach it to the heathens,
but when their own knowledge was preached to them,
they called it fraud.
May God's curse smite the fraudulent.

(90) Miserable are the values they have adopted.
They deny the message of God unjustly.
Just because God's word is revealed to whomever He chooses of His faithful.
They have earned God's wrath layered upon His anger.
The fraudulent shall have a humiliating punishment.

(91) When they are told to believe in God's revealed word,
they say we believe in what was revealed to us,
while they disregard the meaning behind the word.
It is the truth that affirms the word revealed to them.
Ask them why they have been killing God's messengers,
if indeed they believed.

(92) It is a fact that Moses brought you enlightenment,
but you chose to worship a golden calf while he was away.
You opted for darkness instead.

(93) Remember the time when We accepted your oath,
and We raised the mountain (Tur) above you.
We told you to adopt the commandments with a strong commitment.
And obey but they said we heard you and we disobeyed you.
Their hearts were saturated with the worship of the calf and with falsehood.
Say to them: cursed are the commandments of your faith, if you have any faith.

(94) Say to them: if you have the eternal abode with God,
reserved exclusively for you without the rest of humanity,
then desire death, if you honestly believed that.

(95) They will never desire death,
because they are aware of the consequences of their deeds.
And God knows who are the tyrants.

(96) You will find them a people who pretend to value human life,
and some of these polytheists cling so dearly to life wishing to live a thousand years.
But no matter how long they live,
punishment still awaits them at the end of the line.
For God sees everything they do.

(97) Say to them: if you are hostile to the angel Gabriel,
he only carried the words to your heart by permission from God,
to confirm what was already present,
and to spread enlightenment and hope to the faithful.

(98) Whoever chooses to be the enemy of God,

His angels, His messengers, and Gabriel and Michael,
then God will be the enemy of all people in denial.

(99) We have indeed revealed to you insightful manifestations,
that no one will deny except the corrupt.

(100) Is it possible that whenever they make a sworn accord a party of them ends up breaking it?
The truth is that the majority of them have no faith.

(101) And when a messenger from God came to them to validate their own message,
a party from the people of the book rejected God's book,
behind the back of the other parties pretending as if they had no idea.

(102) They followed myths recited by demons about the kingdom of Solomon.
Solomon was not a fraud but the demons were.
They taught people sorcery,
and knowledge revealed to the two Babylonian kings, Harut and Marut.
The pair did not teach anyone unless they had warned them beforehand how their knowledge can be
abused.
If you lose faith they will learn from the pair things that divide between a man and his wife.
The pair's intention was not to harm anyone unless God permitted it.
But people learned things that caused them harm instead of good.
They knew well what values they had bought for their end time.
And damned what they had bought for themselves if they only knew.

(103) If they had focused on their faith and stayed away from sin,
they would've reaped a secure reward from God,
which is better for them if they only knew.

(104) O people of faith do not ask him for special favors.
Ask him to watch over you and hear him out.
The deceivers are surely headed for a painful punishment.

(105) The people of the book who deny the truth as well as the polytheists,
do not wish any good to come to you from God.
But God picks whomever He chooses for His special compassion,
as He is the greatest giver.

(106) We do not make a signification redundant or consign it to forgetfulness,
unless We bring forth a similar or a better one.
Don't you know that God is capable of doing anything.

(107) Don't you know that God's Kingdom governs the heavens and the earth,
and you have no guardian or supporter besides God.

(108) Or do you wish to ask your messenger,
the same way Moses was asked once before.
Whoever prefers infidelity over fidelity has gone astray on a twisted path.

(109) A large number from the people of the book,
wish they could revert you back to paganism after you'd found the truth.
They have a jealousy of their own,
that others may not know the truth they know.
So, act with forgiveness and tolerance until God's order prevails.
There is no doubt that God's will encompasses all things.

(110) Bind your connection constantly through prayers and alms.
What you advance for the goodness of your soul you will find when you meet with God.
God is ever aware of what you do.

(111) They say that Paradise is reserved for only Jews and Christians.
It is their wishful thinking.
Say to them: present your proof if you claim to say the truth.

(112) The truth is whoever gives up his facade for God,
and acts with a charitable heart shall find the reward with his Lord.
There is no need to worry about such people,
as they never suffer from mental depression.

(113) The Jews said that Christians have no foundation.
And Christians said that the Jews have no foundation.
But they both read from the same book.
The same was said by others who have no knowledge of their book.
On the day of resurrection God shall make a judgment,
that sifts through their differences.

(114) There is no greater tyranny than the one practiced,
by those who banish the meaning of God's name,
in places built for His glorification and worship.
They seek the destruction of His glory.
They can only enter the houses of the Lord with fear in their heart.
They have earned shame in this world,
and immense pain in the other world.

(115) God's vastness extends from where the sun rises to where it sets.
Wherever you shall go you will find the face of God.
God is infinitely expansive in knowledge.

(116) They say: God has taken a son for himself.
He has no such need, may His name be ever glorified.
He owns all that is in the heavens and the earth.
They all exist within His Will.

(117) His Excellence is in the creation of all that is in the heavens and the earth.
When He decides to execute a certain thing,
He simply tells it to be and it becomes.

(118) Ignorant people say: if only God speaks to us,
or we are shown a visible sign.
The same was said by other people who came before them.
Their sentiments of the heart are alike.
We have shown the signs very clearly to people who are certain in their conviction.

(119) We have sent you with the legitimate claim of truth,
to deliver good news to some people and to warn others.
You are not held accountable for people destined for hell.

(120) You will not be accepted by the Jews or the Christians till you follow their doctrine.
Say to them: the guidance of God is guidance for all.
But if you follow their wishes with what you know now,
God will not be on your side to guard you or make you victorious.

(121) To those whom We had given the knowledge of the book;
they recite it the way it deserves to be taught.
They believe in it and as for people who choose ignorance over knowledge;
they are losers.

(122) O Children of Israel show the blessings that I had showered upon you.
And show the favors that I have given you over other people.

(123) And fear the coming of a day,
when no soul shall account for the sins of another soul,
and no ransom shall be accepted for its wrongdoing,
and all pleading on behalf of any soul is futile.
And no one will find support from anyone.

(124) Consider how Abraham's Lord challenged his faith with words.
And the word became complete.
The Lord said: I am making of you an enlightened leader for the people.
He asked: how about my descendants?
He answered: no tyrant will ever enjoy my promise.

(125) Then, We made the House a pinnacle of devotion and a sanctuary.
Adopt Abraham's position as a prayer connection.
We have entrusted Abraham and Ishmael to sanctify My house,
for the people who encircle it or seek ascendance through meditation,
or kneel or prostrate themselves.

(126) There came a time when Abraham said:
O my Lord make this a land of security,
and grant its people the fruits of their labor.
To those who believe in God and the final day.
He said: and for a falsifier I will allow him some enjoyment.
Then, I will leave him with no options except the punishing hellfire,
and it is a miserable destiny.

(127) And while Abraham laid the founding principles of the House with Ishmael,
they prayed: O Lord accept our labor,
You are the One who hears and knows our plea.

(128) O Lord make us at peace with Your Will,
and from our descendants make a nation at peace (Islam) with Your Will.
Illuminate the path to our tranquility.
Grant us penance,
You Are the source of Penitence and Compassion.

(129) O Lord bring up through them a messenger from them,
who recites Your manifestations,
and teaches them the book and the knowledge of wisdom,
and dignity of the spirit.
You Are the source of Dignity and Wisdom.

(130) A person who desires a creed different from Abraham's is belittling himself.
We have chosen him for higher things in this world,
and in the hereafter he is one of the peacemakers.

(131) His Lord commanded him to be a Muslim (peacemaker).
He said: I submit my will to the Lord of all existence. (I accept Islam).

(132) And Abraham willed the creed to his sons,
and to Jacob he said: God has chosen the theology for you,
do not let your soul die before submitting to the Lord's Will. (becoming Muslims).

(133) Do you pretend to have witnessed death when it came to Jacob?
He said to his children: what will you worship after my departure?
They said: we will worship your God,
the God of Abraham, Ishmeal and Isaac.
The One God to whom we devote our will (we are Muslims).

(134) That was a nation in history that enjoyed its gains,
as you will enjoy what you gain.
You are not held accountable for what they had done.

(135) Some say: be Jewish or Christian to attain to enlightenment,
Say to them: follow Abraham's original theology.
He did not pair God with any other deity.

(136) Say: we believe in God and in His revelations to us,
and what was revealed to Abraham, Ishmael, Isaac , Jacob and the tribes.
We also believe in the messages of Moses and Jesus,
and in the message of all prophets from God.
We make no distinction between the messengers,
as we dedicate our will to Him (we are Muslims).

(137) If they choose to believe in what you believe then they will be enlightened,
but if they turn away from the universal message then they will rip apart.
God will make you needless of them as He hears and knows all needs.

(138) God gives color to life.
Who is more qualified than God to paint the colors of life?
We adore Him alone.

(139) Say to them: How can you argue with us about God,
when He is the same God that we both worship?
We shall account to Him for our deeds,
as you shall account to Him for your deeds,
and we are faithful to Him.

(140) Where do you get the right to claim that Abraham,
Ishmael, Isaac, Jacob and the tribes are Jewish or Christian?
Say to them: do you know more than God knows?
Tyranny is about shutting away a promise that God gives to a person,
and hiding it away from others.
But God is always aware of what people perpetrate.

(141) That was a nation in history that enjoyed its gains,
as you will enjoy what you gain.
You are not held accountable for what they had done.

(142) Some petty minded people will ask:
What turned them away from their former direction of prayer?
Say to them: to God belongs the East and the West,
and He leads whomever He chooses to a righteous path.

(143) We have made your destiny a centrist nation of moderation,
so that you become witnesses upon humanity,
and the messenger will bear witness upon you.
We ordered that you face a certain direction when you pray,
to find out who follows the messenger,
and separate them from those reverting back to their olden ways.
Changing the direction of prayer may seem like a big thing,
but not for the faithful who are guided by God.
God does not lay the endeavors of the faithful to waste.
His kindness to people is never disrupted nor is His compassion.

(144) We sense your search in the heavens for a direction to face.
We will grant you an agreeable direction for your prayer.
Turn your face towards the Holy Mosque in Mecca,
and wherever you are turn your face in prayer towards the same destination.
People who follow the book will know that this is righteousness from their Lord.
God is not ignorant of their actions.

(145) If you show the people who claim to follow the book every miracle,
they will not follow your direction.
The same way as you will not follow their direction (path).
Some of them do not even agree with each other on a direction.
But if you choose to follow their fancies,
after what you had received in knowledge,
you will surely become an oppressor.

(146) People whom we had granted the knowledge of the book,
they know it the same way they know their own children.
But there is a party of them who will shut out the truth deliberately.

(147) It is the truth from your Lord.
Have no doubt about it.

(148) Whatever direction one may turn his face to, it was always God who willed it.
Therefore, wherever you are seek to compete in the field of practical goodness.
God will bring all of you back to Him as God's will encompasses everything.

(149) And wherever you may go,
turn your face towards the Holy Mosque,
for it is the righteous direction deemed by your Lord.
Be certain that God always knows what you do.

(150) And wherever you may go,
turn your face towards the Holy Mosque.
And wherever you are turn your faces towards it.
In this manner, no people shall have a legitimate claim against you.
Except for the tyrants amongst them.
Do not fear them and fear only Me.
I will complete bestowing My benevolence upon you,
so you may enter a phase of enlightenment.

(151) That's why We sent a messenger who is one of you.
He recites our manifestations and elevates your spirits,
and teaches you the book of cosmic design and wisdom.
He teaches you what you had never known before.

(152) Remember Me (God) and I will remember you.
Be grateful to Me (God) and don't deny My existence.

(153) O people of faith: lean on patience and prayers,
for God is on the side of those who persist in their perseverance.

(154) Do not say to those who die in the service of God that they are dead.
Be confident that they are alive even though you may not see them.

(155) We will put your faith to the test through times of insecurity,
hunger, erosion of wealth, loss of life, and shortage in the fruits of your labor.
But the good news will come to those who persevere.

(156) They are a people if struck by disaster they say:
we are one with God and He will always be our destination.

(157) Their Lord invoked a connection of prayers over them,
and compassion, as they proceed on a gifted path.

(158) Seeking salvation between the two small hills of Safa and Marwah is God's ritual.
It does not hurt a traveler or a pilgrim to the house of God in Mecca,
if he circulates between the two hills and emulates the early seeker of salvation.
A voluntary act that springs from within is good,
as it is noted by God with appreciation.

(159) People who hide our revelations of enlightenment and guidance,
which We had made clear in the book,
are cursed by God and cursed by the cursed.

(160) Except the ones who repent, make amends, and enlighten others.
I forgive them.
For I am forgiving and compassionate.

(161) As for those who deny Me and died while in denial,
they are smitten by the curse of God,
and the angels and the curse of all people.

(162) They shall have eternal torment with no let up,
or a chance for review.

(163) Your God is the same one God for everyone.
There is none other than Him who is always out there complete unto Himself.
He is the Compassion and the Compassionate.

(164) There is in the creation of the heavens and the earth,
and the alternation of day and night and the tides that run the seas,
an effect that benefits people greatly.
Consider how water falls from the sky bringing life to a dead earth,
and He fills it with all kinds of creatures,
and the way the wind blows,
and the clouds suspended between the heavens and the earth,
all these are God's manifestations for people who think.

(165) Some people follow leaders lesser than God.
They adore them the way God is adored.
But people of faith adore God the most.

If tyrants could only see the punishment that awaits them,
they will see that all power belongs to God,
and that God inflicts the greatest suffering.

(166) Leaders will disavow their own followers when faced with punishment,
and their excuses are shredded to pieces.

(167) And the followers say: if only we had another lifetime,
we would disavow them the same way they disowned us.
God shows them the real results of their actions.
They amount to regret and sorrow.
But that will not give them a way out of hellfire.

(168) O people: eat from the blessed and sanctified fruits of this earth.
Do not follow in the footsteps of the devil,
for he is your rendering enemy.

(169) He only commands you to do evil and to commit sin.
And to ascribe to God what you do not know.

(170) When they are told: follow God's revelations,
they reply: we will only follow the familiar ways of our fathers and forefathers.
Even if their fathers and forefathers were mired in senseless ignorance.

(171) People with no faith are like cattle that moo,
and they only hear the herding calls and yells.
They are deaf, dumb and blind, and incapable of making sense.

(172) O people of faith: eat from the blessed food of Our benevolence.
And always be grateful to God whom you aspire to serve.

(173) He only forbids you from eating lifeless carcass,
blood, the flesh of pigs, and food blessed in a name other than God's.
However, if one is forced by hard conditions and necessity,
and not by desire or willful intention to disobey repeatedly,
he can eat what's forbidden and shall not be guilty of sin.
For God is all forgiveness and compassion.

(174) People who hide what God had revealed of the book and assign little value to it,
only fill their bellies with heartburn.
God does not talk to them on the day of resurrection.
And He does not dignify them as they await their agonizing punishment.

(175) They are the ones who traded ignorance for enlightenment,
and chose suffering instead of forgiveness.
Let's see how patient they will be with hellfire.

(176) There is no doubt that God revealed the book through the claim of truth.
But people who make different claims through the book,
have fractured and strayed far away from its message.

(177) Practicing goodness does not mean turning one's face to the east or to the west.
It means believing in God, the final day, the angels, the revealed divine order (book), and His messengers.
And it means giving money for the love of God,
to needy relatives, the orphans, the poor, and the wayfarer.
And in the cause of freedom and to those who ask for it.

And it means calling for prayers, giving alms,
and fulfilling a promise when you make one.
It also means perseverance in times of misery and adversity.
Their real fiber shows especially in bad times,
because they are honest and they genuinely seek goodness.

(178) O people of faith: you have been commanded to punish those who commit murder.
A free man for a free man, a slave for a slave, and a female for a female.
If the murderer gets a reduction in penalty by the victim's family,
then applaud this act of forgiveness and commend the victim's family.
The reduction is a compassionate act from your Lord.
So, if you retaliate following this judgment you will be punished severely.

(179) In punishment there is new life.
This is addressed to people entrusted with core values,
so that all people are deterred from wrongdoing.

(180) You have been commanded that if you are present when death comes to a person,
it is a good thing to leave a will,
and to give parents and close relatives priority in the estate.
This is a justified claim upon the righteous.

(181) If a witness to a will alters what he had heard,
his wrongdoing will fall upon those who aid in changing the will.
God hears and knows everything you do.

(182) However, if a witness fears that a will committed wrongdoing or discrimination,
and he intervenes to make a settlement between the parties,
then he will not be guilty of falsification.
For God's mercy lies in forgiveness.

(183) O people of faith: you have been commanded to fast.
The same way others before you have been commanded.
In this way, you may learn to fear the consequences of wrongdoing.

(184) For a limited number of days set in a calendar.
But if one of you is sick or traveling then he is exempt.
You may make up the lost days by fasting some other days.
For some people it is beyond their power to fast,
they are to feed a poverty-stricken person instead.
This is a voluntary act of goodness and the benefit is directly reflected upon the volunteer.
But if you do your best to fast that is good for you,
as long as you are willing to learn.

(185) It was in the month of Ramadan that the Qur'an was revealed,
as a guide for mankind with self-evident truths to discern falsehood.
If Ramadan arrives and you happen to be in one place then you are to fast.
But if you happen to be sick or in transit then you may eat on those certain days,
provided that they are made up at a later time.
God wants you to fulfill your obligations with ease and not through undue hardship,
and to complete your fast.
The purpose is to expand God's role in the enlightenment of humanity,
and to become eternally grateful.

(186) If my servants ask you about Me.
Tell them: I am very close to them and I respond to their prayer when they call onto Me.

Tell them: listen to Me and believe in Me,
so you may attain to maturity of faith.

(187) You are allowed to join with your women at night during the days of the fast.
They protect you from the nakedness of instinctual need as you protect them just like garments do,
each covering the needs of the other.
God knows that you have been joining with women at night and feeling guilty about it.
He has forgiven you and accepted your penance.
Now, you may go to them and satisfy your desire the way God has permitted.
Eat and drink till the crack of dawn when you can distinguish a white thread from a black one.
Then, make your fast until nightfall.
Do not make sexual contact with your wives in places of worship.
These are God's precincts and should not be violated.
Thus, God clarifies His significations to people,
so they may avoid error and sin.

(188) Do not aim for monetary gains through deception.
And do not give money to governors and officials in order to buy their favor,
so you may swallow the money of other people unjustly.
While you know the injustice that you are committing.

(189) They ask you about the new moons,
tell them: they serve to measure time for people and for pilgrims.
It is not righteous to approach a home from its back door.
Righteousness is to avoid error in sin,
and to knock on the front door of a home.
Fear only God so you may succeed.

(190) And fight in the cause of God,
but do not start aggression as God does not love aggressors.

(191) Fight and kill the enemy wherever you find him,
and drive him out of the land that he drove you out of.
Spreading divisive ideas is more destructive than death.
Do not fight the enemy in the precinct of the Holy Mosque,
unless they initiate the battle in it.
If they are resolved to kill you, then you must kill them.
That is the reward of infidels.

(192) However, if they desist,
then God bids to you forgiveness and compassion.

(193) And fight them so that there will not be division and strife,
and so that devotion is pledged to God.
Should they desist, do not attack them,
and attack only the tyrants.

(194) Should they attack during the armistice of the holy month,
then you may attack them in the holy month.
But violating the sanctity of the month calls for retribution.
Attack only those who have attacked you and chose to initiate hostilities.
And punish them with an equal measure to the punishment they have meted out to you.
Fear only God and know that God is on the side of the people who fear Him.

(195) Spend your money in the cause of God,
and don't allow your own hands to be the cause of your demise.

Practice charity because God loves the charitable.

(196) And perform the pilgrimage and the blessed journey to Mecca for the sake of God.
But if you are under siege then seek a path of sacrifice of your own choosing.
And do not shave your heads until the purpose of the sacrifice has been fulfilled.
Should anyone be ill or have an ailment in his head,
He shall redeem himself by fasting some other days or giving alms or performing an act of worship.
Upon getting well, he who was held back from making the pilgrimage,
and wants to make the blessed journey to Mecca,
he is to offer a sacrifice of his own choosing.
If he has nothing to offer, then he shall fast for three days during the pilgrimage,
and seven days after returning from the pilgrimage,
which makes them ten days altogether.
This applies to people who do not live within the residential bounds of the Holy Mosque.
One should fear only God and know that God's punishment is certainly severe.

(197) The time of pilgrimage happens on a well known month every year.
And whoever intends to go on a pilgrimage should abstain from sex, immoral conduct,
and verbal wrangling, while performing the rituals.
God knows about every good deed that you perform.
Make provisions for the journey and the best provision is avoidance of sin.
You must fear only Me O people of values.

(198) One commits no sin if during a pilgrimage he sought to make commerce.
When you come down from the Mountain of Arafat to the holy precinct,
devote yourself totally to the remembrance of God.
Proclaim God's name in public as He had shown you the path of enlightenment.
And before His arrival in your life you were astray.

(199) Move in droves from Arafat as people did in bygone times,
and seek God's forgiveness with the conviction that God is forgiving and compassionate.

(200) When you have finished your holy rituals invoke God's name,
the way you invoke the names of your forefathers and even more.
And some people call on God to make them prosperous in this world,
but they devote very little time for their hereafter.

(201) And other people call on God asking for blessings in this world,
and blessings in the hereafter,
and they pray that they be spared from the punishing hellfire.

(202) Such people get a share of their earnings,
as God settles accounts speedily.

(203) Proclaim the name of God on the appointed days as instructed.
But whoever starts two days early out of hurry,
or a bit later shall incur no sin,
so long as he is motivated by the love of God,
and you must stay on God's good side,
and learn this well that you will be fetched to stand before Him.

(204) And some people describe the earthly life with words that please you,
and they call on God to witness what's in their heart,
while they are God's staunchest enemies.

(205) As soon as one of them leaves a gathering he devotes his energy to corrupt the earth.

And to spread death upon man's tillage and his progeny.
But God does not love corruption.

(206) And if he is told to be mindful of God,
he becomes indignant and proud of sin.
He deserves hell and what a miserable destiny it is.

(207) On the other hand there are others who give their lives to serve God.
And God is kind to His servants.

(208) O believers enter into a state of peace with yourselves in every way,
and do not follow in the footsteps of Satan,
for he is an enemy who will expose you.

(209) And if you falter after having accepted God's enlightenment,
you should know that God's truth exists regardless of anyone.

(210) Are they waiting for God to descend upon them,
in the shadows of clouds and angels?
If that happens then all things will be settled,
and all matters go back in the hand of God.

(211) Ask the children of Israel how many a clear sign did God give them.
And anyone who trades the blessings of God,
after receiving them must know that God punishes severely.

(212) The earthly life, in the eyes of the deceivers, is seen as highly ornamented.
They make fun of people with faith and people who fear God.
But the inevitable Judgment Day hovers over them.
God sends His benevolence to anyone He chooses without measure.

(213) All people came from the same trunk.
Then, God sent prophets with a message to caution people.
He sent justice with the prophets in the book of law,
so that the book would govern differences between people.
Those who created differences and disputes are the ones who were given the book,
and after they were shown the path they split out of arrogance.
But God led the people of faith to see what is right in these divisive arguments,
and by His permission God leads whomever He chooses to the straight path of righteousness.

(214) Do you think that you will go to heaven,
without having similar experiences to those who'd come before you?
They went through misery and hardship and their character was shaken from the foundation,
and the messenger and those who believed in him started to ask: When will God's victory come?
Be confident that victory from God is near.

(215) They ask you about giving money.
Tell them: whatever you spend towards charity should go first to your parents,
then the nearest of kin, the orphans, the needy and the wayfarer.
And whatever goodness you spread God knows it.

(216) You have been commanded to fight and it is something you hate.
But do not hate something that may prove to be good for you,
and do not love something that may prove to be bad for you.
God's knowledge transcends your capacity to know.

(217) They ask you about war in the holy month,
say to them: it is offensive in the eyes of God.
But what's more offensive is blocking the path of God,
denying Him and His holy sanctuary,
and driving the people who live in the sanctuary out of their homes.
Spreading division is a bigger crime than murder.
They will keep fighting with you so you would abandon your faith,
if they can achieve it.
But if anyone abandons his faith and dies with denial in his heart,
he will have lost the fruits of his labor in this world and the hereafter.
He will become a companion of hellfire where he will stay forever.

(218) People who become believers,
along with those who emigrate and struggle in the cause of God,
are only seeking God's compassion,
and God is all compassionate and forgiving.

(219) They ask you about wine and gambling,
say to them: there is a great sin in both as well as benefits for people.
But the evil of the sin is greater than the benefit.
They ask you about giving to charity,
say to them: spend in the cause of forgiveness.
God makes the significance of things clear,
so you may think deeply.

(220) And reflect on this world and the hereafter.
They ask you about orphans,
say to them: self-improvement is the best thing for them.
And when you mix with them treat them like your own brothers.
God knows who among you is a builder or a corruptor.
God could make your obligations unreasonable,
but God is loving in His wisdom.

(221) Do not marry polytheistic women before they become believers in God's oneness.
A woman of faith makes a better mother than a polytheistic one,
even if you found her attractive.
Do not marry polytheistic men before they become believers in God's oneness.
A man of faith makes a better father than a polytheistic one,
even if you found him attractive.
Those people lead you to hell while God calls you to heaven,
and forgiveness by His permission.
He shows His manifestations to people so that they remember.

(222) They ask you about women's menstruation,
Say to them: it is an injury.
Stay away from women during their menstrual cycle,
and do not seek intimacy till they are clean.
Once they are pure again you can mate with them the way God had commanded you.
God loves seekers of forgiveness and purity.

(223) Your women are like the plowed earth for you,
you may cultivate it the way you like but give for your own sake.
Fear God and know that you will certainly find Him,
and spread the good news to the faithful.

(224) Do not use the name of God as an excuse to skirt your obligations.

Seek righteousness and stay away from sin and promote reconciliation between people,
as God hears and responds to your need.

(225) God allows for excuses when you are confused about your obligations,
but He does not excuse what's in the heart.
Still, God is forgiving and benign.

(226) As for a man who swears not to be intimate with his wife,
he has up to four months to re-consider.
If he chooses to rescind the oath and go back to his wife,
then God forgives him and He is compassionate.

(227) But if they resolve to divorce,
then God knows it is best as He hears all sides.

(228) Divorced women shall not be sexually intimate with other men,
for three months following the divorce.
They are not permitted to keep secret what God had created in their wombs.
It is a condition of their faith in God and the final day.
Their husbands hold a priority claim in bringing them back,
if they wished reconciliation.
Women have rights equal to their obligations,
as far as what society deems equitable.
But men bear a higher degree of responsibility,
and God's wisdom is self-sufficient.

(229) A man may divorce the same woman twice.
He either holds onto her with a sense of goodwill or lets her go in a charitable way.
It is sinful for men to take anything back from the things they had given to women.
Unless both man and woman feared that they will not reach a righteous agreement.
If society feared that they will not reach mutual consent,
then the couple bears no sin if a woman gives up something to secure her release.
These are God's bounds and you should not violate them.
And those who violate God's bounds are indeed tyrants.

(230) And if he finally chooses to divorce her,
he is not blessed in marrying her again,
until she had consummated a marriage with another man.
If the other man divorces her,
then they can go back to each other in wedlock,
and their conduct will not be sinful.
As long as they believe that they can establish God's bounds.
And this is an example of how God's bounds are set,
for a society and a people that seek enlightenment.

(231) And when you divorce women and they complete their waiting period,
you may hold onto them by mutual consent,
or let them go by mutual consent.
Do not hang onto them to harm them through hostile intentions.
A man who does that harms himself and represses it.
These significations from God should not be taken lightly.
Remind yourselves of all the good things that God has given you.
Also, what He has revealed to you from the book,
and the wisdom of His counsel.
Pay respect to God and know that God is knowledgeable of everything.

(232) And when you divorce women and they complete their waiting period, do not stand as an obstacle in their way if they choose to be bound by another marriage, in accordance with the prevailing customs.
This advice is directed to those of you who believe in God and the day of reckoning. In this manner you may attain to virtue and purity.
God's knowledge is more encompassing than you would ever know.

(233) Divorced mothers may breast-feed their newborn babies for the first two years, if fathers wish to complete the term of suckling.
The father is responsible for the expenses of child upbringing and clothing, in accordance with the prevailing norms.
No soul is asked to do more than its capacity.
A mother shall reap no harm just because she bore a child, and a father deserves no harm because he had a child.
The same applies to an heir.
If the father and mother decide through consultation and mutual consent, to separate the child from the mother, then they bear no sin in doing so.
And if you decide to have a foster mother breast-feed your children you bear no sin. So long as you compensate the foster mother with customary wages.
In all this, you must guard against the displeasure of God, and know that God sees everything you do.

(234) As for those of you who die leaving widows behind; the widowed women shall keep their chastity for a term of four months and ten days. After completing this waiting period you bear no responsibility in the decisions they make, as long as their choices are not in conflict with society's best interests.
God is an expert in knowing all that you do.

(235) You commit no sin in making proposals to women. Or holding notions of affection in your hearts.
God knows how you talk about them.
But do not promise them things in secret, before you have made your intentions known in public.
And do not tie the knot of marriage, till you have fulfilled all your contractual obligations.
Be informed that God knows what you desire, so be careful of causing His displeasure.
And know that God's capacity to forgive is indeed generous.

(236) You commit no sin if you divorce a woman before ever touching her, and before making a commitment to give her something of value.
Provide joy for women according to your means.
And if your means are limited then provide what is commonly acceptable in the customs of your society.
This is a righteous claim upon those who seek to spread goodness.

(237) If you divorce them before touching them, but after making a commitment to give a woman something of value, then your obligation is to give her half of what you had promised.
Unless the claim is forgiven by the woman or her agent in the marriage contract.
Forgiveness brings one closer to righteousness.
You should not forget goodwill to each other.
And God sees all that you do.

(238) Maintain the bond of prayers, and the prayer of mid day.

Stand up towards God with a humble spirit.

(239) If you sense insecurity because of enemies, then pray as you walk or as you ride.
When you are secure again proclaim God's name the way He had taught you,
that which you had not known before.

(240) As for those of you who pass away leaving wives behind,
leave a will that maintains their lives for a year,
and without evicting them from their homes.
But if they choose to leave,
you are not accountable for what they do with themselves,
as long as their actions are ethical.
And God's wisdom is self-sufficient.

(241) Divorced women have a right to be supported,
according to reasonable standards of society.
This is a legitimate claim upon the righteous.

(242) That's how God clarifies His significance in your lives,
so you may learn to use reason.

(243) Did you ever think about the people who left their homes out of fear for dear life?
They numbered in the thousands.
God commanded them to die and then He revived them.
God has given people so many good things,
but most of them do not show gratitude.

(244) Fight for the cause of God,
and know that God hears and knows your pleas.

(245) Whoever extends to God a loan of goodwill,
God will multiply it for him many folds.
God's fist holds tight and it also spreads wide open.
And He is the final destination of every person.

(246) Did you ever think about the people of Israel?,
in the days after Moses.
They told one of their prophets send us a king,
so we may fight in the cause of God.
He said: if war was forced upon you will you not fight?
They said: how could we not fight when we were driven out of our land,
and separated from our children.
But when they received the dictates of war,
they all ran except for a handful of them.
God knows the people who oppress themselves.

(247) Their prophet said to them: God has sent Saul as your king.
They said: what claim does he have to be our king?
While we have a more deserving claim to rule.
And he was not given vastness of wealth.
The prophet said: God has chosen him over you,
and augmented his throw of knowledge and physique.
God grants His gift of dominion to whomever He chooses.
God's capacity for tolerance is infinite and His choices are scientific.

(248) Then, their prophet told them:

the sign of his legitimate rule is that he will bring you the Ark of the Covenant.
The Ark will have a sense of security from your Lord,
and remnants left over by the descendents of Moses and Aaron.
It shall be carried by angels.
This will be the sign for you,
if you are a people of faith.

(249) Saul was followed by a contingent of soldiers.
He said to them: God is sending your way a river as a test of your will.
Anyone who drinks from it is not of my fiber,
and those who do not taste it are of my fiber.
Except for those who only drink a cupped handful.
They all drank from the river except for a few of them.
When he crossed the river with the few faithful ones,
they said to him: we are no match to the powerful Goliath and his great army.
But the ones who believed that they were on a rendezvous with God said:
How many times did a party of a handful of people defeat a party of great numbers,
by God's will as He is on the side of those who persevere.

(250) When they faced Goliath and his soldiers,
they said: O Lord fill our hearts with perseverance,
and make our feet steadfast,
and give us victory over the infidels.

(251) They defeated him by God's will and David killed Goliath.
God granted David dominion and wisdom,
and taught him as He pleased.
And if God did not push one group of people against another,
the earth would have been corrupted.
But God has immense favors upon the human worlds.

(252) These are manifestations of God's design,
revealed to you by the claim of truth.
And without a doubt you are one of the messengers.

(253) In reference to the messengers;
we endowed some of them with more merits than others.
Some talked to God while others He elevated a few degrees.
We granted Jesus, the son of Mary, clear manifestations,
and reinforced him with the Holy Spirit.
And if God wanted He would not let people who came after them fight with each other.
Especially, after they'd been given the clear manifestations.
But they developed differences.
Some of them believed while others rejected.
Had God willed it; they would not fight with each other.
But God does what He pleases.

(254) O believers spend of the money that we have awarded to you,
before a day comes when there is no more selling,
no more business partners and no more brokering.
And those who deny the truth will practice tyranny upon themselves.

(255) Allah is God and there is no other God.
He is a living constant who is immune to rest or sleep.
All that is in the heavens and the earth belongs to Him.
No one pleads before him except by His permission.

He knows the current toil of people and what they leave behind.
They comprehend of His knowledge what He wants them to know.
The heavens and the earth are within His dominion,
and He is never tired by their upkeep.
For He is the High and Mighty.

(256) No one is to be coerced into faith.
Mature reasoning has clearly distinguished itself from the irrational.
Whoever rejects despotism and believes in Allah;
he has tied his hand into a knot of trust,
that can not be broken.
And God hears and knows man's insecurity.

(257) God is the leader of believers.
He brings them out of darkness and into the light.
As for non-believers they are led by oppressors,
who bring them out of light and into the darkness.
Those are the companions of hellfire where they will stay eternally.

(258) Did you ever think about the man who argued with Abraham,
about the claim of Abraham's Lord.
He argued that God had given him the throne of dominion.
Abraham said: My Lord is the one who causes life and death.
The king said: I cause life and death.
Abraham said: God causes the sun to rise from the east,
how about if you make it rise from the west.
A simple argument like that silenced the non-believer.
And God does not lead oppressive people to the path of enlightenment.

(259) How about that man who passed through a town,
and found its crowns all caved in.
He said: it is not possible for God to breathe life into this town after its demise.
But God put him to death for a hundred years and then revived him.
God asked him: how long have you been here?
He said: a day or less.
God said: No, you've been here a hundred years.
Look at your unspoiled food and drink unaffected by the ravages of time.
Look at your donkey.
We shall make you an example of our manifestations to people.
Observe how we shape bones and then dress them with flesh.
When all was verified and became clear to the man,
he said: now I know that God is capable of doing everything.

(260) There came a time when Abraham addressed his Lord saying:
O Lord show me how you breathe life into the dead.
The Lord said: is doubt creeping into your faith?
Abraham said: No, but my heart seeks security.
God said: take four birds into your heart,
then place upon every mountain a portion of this fusion,
and then call onto them and they will readily come.
And be certain that God is self-sufficient in wisdom.

(261) A parable that describes those who spend their money in the cause of God;
it is like planting a single kernel that grows into seven awns,
and in every awn there is a hundred kernels.
God multiplies the blessings for whomever He chooses.

And God's infinite choices are scientific.

(262) People who spend their money in the cause of God,
do not use their spending power to put down other people or subject them to harm.
Their reward is assured by their Lord.
And their fate is neither insecure nor sorrowful.

(263) A kind word and an act of forgiveness,
are better than charity followed by harm.
God's tolerance knows no bounds as is His wealth.

(264) O people who have attained to faith:
Do not nullify your charitable acts by putting down people or subjecting them to your harm.
Like the person who spends his money to boast to other people,
while he has no faith in God and the hereafter.
He behaves like a hard rock with some soil on top;
a heavy rain comes along and washes it bare.
Such people have no power over anything they gain.
Certainly, God does not guide to enlightenment people who deny Him.

(265) As for the people who spend their money out of a sincere desire to please God,
and to affirm their values,
they behave like a fertile garden on a high ground;
a heavy rain comes along and it doubles its yield in food.
In the absence of rain it survives on dew,
and God sees everything you do.

(266) Is it sensible for any one to desire a dream orchard,
full of palm trees and grape-vines and water aplenty running underneath it,
and he has in it every type of fruit,
while he suffers from arrogance and his progeny is weak?
One day the orchard is hit by a fuming typhoon and it burns down.
In giving such examples God seeks to show you His manifestations,
so you may learn to reason.

(267) O people who have attained to faith;
Spend from the goodness you have earned,
and from the things we have extracted for you from the earth.
Do not seek spoiled product so you may spend from it,
while you would not consume it yourself,
unless you turned a blind eye to it.
You must know that God's praise is self-sustaining.

(268) Satan promises you poverty and commands you to sin.
While God promises you forgiveness from Him and abundant favors.
And God's vast tolerance is knowledgeable.

(269) He grants wisdom to whomever He chooses.
And whoever is granted wisdom shall find goodness in abundance.
But people who remind themselves are only the ones who have heart.

(270) Be certain that whatever expenses you pay,
and whatever money you vow to spend in God's name,
He knows about it.
And oppressors do not have support.

(271) There is a blessing if you choose to publicize your act of charity.
And if you choose to give to the poor in secret,
that is better for you and God will repeal your sins.
And be certain that God is an expert in His knowledge of what you do.

(272) It is not your responsibility to enlighten them,
because God enlightens whomever He pleases.
And whatever goodness you spend it comes back to you,
as long as your motive for spending is to seek God's face.
And rest assured that whatever goodness you spend will be paid back to you,
and you won't be short-changed.

(273) Give to the poor who were subjected to an economic siege,
because they follow God.
They have been incapacitated in finding an earthly livelihood.
Anyone who is ignorant of their state would think they are rich,
because of their nobility.
You can recognize them by their manners;
they do not solicit people with insistence.
And be certain that whatever goodness you spend God knows about it.

(274) People who spend their money by day and by night,
in private and in public,
their reward is secure with their Lord.
There is no need to fear for their fate and they do not feel depression.

(275) People who feed off usury,
only rise up like a person who's been shoved around by Satan.
For they claim that usury is like commerce.
But God sanctioned commerce and barred usury.
If a usurer accepts the good counsel of his Lord and quits this practice,
he can keep the money he made,
and his fate is up to God.
But if he goes back to usury hellfire will be his companion forever.

(276) God wipes out the gains of usury and nurtures the gains of charity.
And God does not love an adamant sinner.

(277) People who accepted faith and performed good deeds,
and upheld prayers and gave alms,
have a secure reward with their Lord.
There is no need to fear for their fate and they do not feel regret.

(278) O people of faith: be ever mindful of God.
And give up any remaining claims from usury,
if your faith is to be vindicated.

(279) If you do not heed this order then you are at war with God and His messenger.
If you repent and desist from usury you can claim your capital.
Do not claim what belongs to others and others should not claim what belongs to you.

(280) If a debtor is experiencing hardship,
then give him time till his condition eases.
Exercising a sense of charity is healthier for you,
if you are seeking enlightenment.

(281) Fear the day when you will be brought back to God,
and every soul shall be paid everything it had earned.
No one will be short-changed.

(282) O people of faith: if you borrow money for a stated term put it in writing.
The words of the contract should accurately reflect the agreement between the parties.
A writer should not refuse to write the way he was taught by God,
and should write the words as dictated by the borrower,
who should honor the claim of God's truth his Lord.
The borrower shall say nothing to reduce the value of a loan.
And if the borrower is deficient in mental capacity,
or weak and can not dictate the terms,
then his guardian should dictate the words faithfully.
Bring two men from your community to witness a contract.
But if two men are not available then bring one man and two women;
whom you may choose as acceptable witnesses.
If a woman's mind wanders the other woman will remind her.
Witnesses must not decline to give evidence if they are called upon to do so.
Do not feel overburdened by writing contracts,
no matter how small or large the loan maybe and specifying the date it is due.
This brings you closer to a Godly sense of fairness,
and it is more straight forward in providing testimony as it minimizes doubt.
As for immediate trading transactions managed in your community,
you are not obliged to put them in writing.
But promissory commerce needs to be witnessed.
No harm shall come to a witness or to a writer,
and if they are harmed that is a sign of your corruption.
Be God-fearing and God will teach you.
As God's knowledge encompasses all things.

(283) If you happen to be traveling and you can not find a writer,
then pay a deposit towards the agreement.
When someone pays a deposit in good faith,
the recipient of good faith must fulfill his obligation of trust.
And he should be faithful to the claim of God's truth his Lord.
Do not conceal evidence.
And whoever conceals evidence or suppresses testimony,
has made his heart sinful,
for God knows all that you do.

(284) To God belongs all that is in the heavens and the earth.
If you show what's in your heart or conceal it,
God will still hold you accountable.
He forgives whomever He chooses,
and He tortures whomever He chooses.
For God is capable of all things.

(285) The messenger believes in all that was revealed to him by his Lord.
And every faithful person believes in God,
His angels, His books and His messengers.
We make no distinction between any of His messengers.
The believers say: we hear and obey,
we seek your forgiveness our Lord,
and You are the destiny.

(286) God does not commission any living soul to do more than its capacity.

It owns what it earns for itself and what it earns against it.
O Lord: do not hold it against us if we forget or if we do wrong.
O Lord: do not wage a decisive campaign against us,
like the campaigns You had waged against people before us.
O Lord: do not press upon us tasks beyond our power.
We ask for your absolution, forgiveness and mercy.
You are Lord over us, so grant us victory over faithless people.

Surah 03- A'l-'Imran

The House of Imran

In the Name of Allah, the Compassion, the Compassionate

(1) A.L.M. (Alef Lam Meem)

(2) Allah, there is no God but He, the living overseer of all things.

(3) He revealed to you the divine order (book) by the claim of truth,
to authenticate what is held in the palm of his hand.
And He revealed the Torah and the Gospels,

(4) before that in order to enlighten people.
And He revealed judgment.
People who deny God's manifestations shall suffer immensely,
for God is self-sustaining and He demands retribution.

(5) Not a thing in the heaven or the earth ever escapes the knowledge of God.

(6) He is the One who crafts your picture the way He likes inside your mother's womb.
There is no One but He who is complete in sagacity.

(7) He is the One who revealed the book to your heart.
There are clear principles that underpin the book,
and other manifestations of metaphorical meaning.
People with hazy hearts occupy themselves with the metaphors,
in order to spread division through their own interpretations.
No one knows the precise interpretation except God,
and those anchored in scientific knowledge.
They say: we believe in it whole. It is all from our Lord.
But people don't practice careful study except those whose essence is purified.

(8) O God our Lord: do not make our hearts hazy now that you have guided us,
and grant us mercy from your nature,
You are the source of all grants.

(9) O Lord: You are the One who will assemble all people on an appointed day.
A day that will take place without a doubt.
For God does not break an appointment.

(10) People who live in denial shall find their fortunes and their progeny useless in the face of God.
They are the ones who fuel the hellfire.

(11) An example is what happened to Pharaoh and his people.

It is the same thing that happened to people before them.
They defied our manifestations and so God took them by their sins,
and God punished them severely.

(12) Say to the unbelievers: you will be defeated and you will be shoved into hell,
and what a miserable destiny it is.

(13) You have seen a clear manifestation in the story of two warring parties.
The first party was fighting for the cause of God and the other one rejected God.
The second one saw with their own eyes the number of soldiers of the first party doubling.
Thus, God extends victory to whomever He chooses.
There is a lesson to be learned in this story for people who exercise foresight.

(14) It was painted as a beautiful thing for people to pursue lustful desires;
women, children, heaps upon heaps of gold and silver,
rare-breed horses, cattle and tilled farmland.
That is the joy of this worldly life,
but the best fate lies with God.

(15) Say to them: should I give you the news of a better life?
Those who resisted lust shall find with their Lord havens with ever flowing rivers underneath,
where they shall live eternally with purified mates and a blessing from God.
God looks after His devotees.

(16) They are the people who say: Our Lord we have believed.
Forgive us our trespasses and spare us the torment of the inferno.

(17) They are patient, honest, and devout.
And they spend their money and they trust God instead of witchcraft.

(18) God bears witness to his Oneness,
as well as the angels and people of science testify that He is always dispensing equity.
There is no One but He who is loving and wise.

(19) Following the way of peace (Islam) is the faith recognized by Allah.
Differences rose amongst the people who were given the book,
only after receiving the knowledge of revelations,
and because of their wantonness.
But whoever denies God's manifestations will find that God's judgment is speedy.

(20) If the people of the book should go into debates of claims with you,
Say to them: I have entrusted my will to God and so have all those who follow me.
And say to the people of the book and to illiterate people who do not know the book:
Do you accept Islam? (do you follow the path of peace?)
If they do then they have found the path of enlightenment.
And if they don't then you will have done your duty which is just to inform people.
God's ever seeing eye steers all creatures.

(21) People who reject God's manifestations,
and kill prophets without cause,
and kill anyone who advocates for equity between people,
you tell them the news of their great torment.

(22) They are the people, whose work was laid to waste in this life and in the end life,
and they have no one to save them.

(23) Have you thought about the people who received a share of the book,
and they were called to refer to God's book to resolve their differences.
But some of them turned away in opposition.

(24) They claimed that the scorching blaze will only touch them for a limited number of days.
They were conceited by what they had fabricated into their own religion.

(25) How about if we collect them all on a day which is certain to come,
and each soul will be given exactly what it had earned,
and no one will be underpaid.

(26) Recite: my Lord you own all dominion.
You give it to whomever you want and you take it away from whomever you want.
You elevate in fortune whomever you want and you humiliate whomever you want.
In your hand lie all fortunes.
You have the power to will anything.

(27) You merge night into day and day into night.
You bring life out of death and cause death out of life.
And you give wealth to whomever you want without measure.

(28) Believers should not pledge their allegiance to non-believers.
And make such a preference over believers.
And whoever does that there is nothing Godly in his action,
unless it was done to avoid evil from other non-believers.
God is making this warning himself as all destiny flows to God.

(29) Say to them: if you conceal what's in your heart or you show it God knows it.
He knows all that is in the heavens and the earth,
And he has the power to do anything.

(30) A day will come when every soul will find its good deeds brought in front of it,
as well as whatever evil it had committed.
A soul will wish there was a great distance to separate it from its evil.
God makes this caution himself as God is kind to all servants of life.

(31) Say to them: if you love God then follow me.
The path leads to God's love who will forgive your sins,
for God is forgiving and compassionate.

(32) Say to them: follow the commands of God and his messenger.
But if they turn their back in defiance then they must know that God does not love the defiant.

(33) God had chosen Adam, Noah, the house of Abraham and the house of 'Imran over all humanity.

(34) It is a progeny that mixed and intertwined with others and God knows and hears all pleas.

(35) There was a time when a woman from the house of 'Imran said:
my Lord I have dedicated to your service the free will of what lives in my womb.
I ask you to accept my offering because you are the One who knows and hears all pleas.

(36) When she delivered the baby she said: my Lord I have delivered a female,
and God is an expert of what I had delivered.
But a male is not like a female and I have called her Mariam.
And I invoke your protection of her and her descendants from the slinging Satan.

(37) Her Lord accepted her in his good graces and raised her with good virtue.
He put her in the care of Zachariah and whenever he visited her at her sanctuary,
he found her with a gift.
He said: O Mariam where did you get this from?
She said: this is from God and God gives to whomever He wants without measure.

(38) At this point, Zachariah prayed to his Lord saying:
My Lord grant me from your nature a wholesome progeny,
You are the One who hears all pleas.

(39) The angels called to him as he stood praying at the sanctuary's altar.
They said: God brings you good news of a son called Yahya.
He will authenticate a word from God.
He will be focused with wide presence and a prophet from the people who call for reconciliation.

(40) Zachariah said: my Lord how could I have a son and I have reached old age,
and my woman is barren.
He answered: as God ordains He shall do whatever He wants.

(41) Zachariah said: my Lord show me a sign of your news.
The Lord said: your sign is to abstain from conversing with people for three days.
Except for small talk.
And proclaim the name of your Lord greatly and exalt Him day and night.

(42) There came a time when the angels called out to Mariam saying:
God has chosen you and purified you and picked you over all women.

(43) O Mariam, yield to your Lord, kneel down and prostrate yourself with the people who prostrate.

(44) These are reports from the unknown world which we reveal to you.
You were not present in person among those who cast their arrows,
vying to claim the custody of Mariam.
And you were not there when they tangled in disputes.

(45) There came a time when the angels said to Mariam:
God brings you good news of a word from Him.
His name is the Messiah Eisa Ibn Mariam,
who will be outspoken in this life and the after life,
and he will be one of the close companions.

(46) He will speak to people of all ages alike whether they are children or aged.
He will be one of the people who call for reconciliation.

(47) She said: my Lord how could I have a son and I have not been touched by any human?
He said: as such God can create whatever he wants,
if He's decided on a matter all He has to do is say to it: be and it becomes.

(48) He will teach him the divine order (the book), wisdom, the Torah and the Gospel.

(49) And will send him as a messenger to the children of Israel.
He will tell them: I bring to you a sign from your Lord.
I will create for you out of clay the semblance of a bird,
and when I blow air into it, it becomes a bird by the will of God.
I will heal the blind and the leper, and I will bring life to the dead by the will of God.
I will tell you what things you eat and what you save in your homes.
In all of this there is a sign for you if you had any faith.

(50) I will affirm the righteousness of what I hold in my hands of the Torah,
and I will sanction to you some things that were previously prohibited.
I come to you with a sign from your Lord,
so avoid God's displeasure and obey me.

(51) Allah is my Lord and your Lord.
Serve Him. It is a straightforward path.

(52) When Eisa sensed infidelity from them.
He asked: who is with me in the cause of God?
The puritans said: we are the partisans of God,
we believe in God and you bear witness that we are at peace with His will. (Muslims)

(53) Our Lord we believe in your revelations and we follow the messenger,
therefore enlist us with all those who bear witness.

(54) They plotted and schemed and God made His plot,
and God's plan is the greatest of all.

(55) There came a time when God said to Eisa: I will end your life and raise you to Me.
I will cleanse you from the infidels,
and I will make your followers above the infidels till the day of judgment.
Then, you will all come back to Me,
and I will adjudicate all the matters that caused your disputes.

(56) As for the infidels who lived in denial and rejection of the truth,
I will torture them with incredible pain in this life and in the afterlife,
and no one will come to their aid.

(57) And as for the believers who performed deeds of reconciliation,
they will be paid their dues and God does not love tyrants.

(58) We recite to you such manifestations of judicious remembrance.

(59) In the eyes of God, the example of Eisa is like that of Adam's.
He created him out of earth and then He said to him: Be and he became.

(60) This is the truth from your Lord so don't join the skeptics.

(61) If anyone chooses to dispute this matter with you,
after you had received a share of this knowledge,
say to them: let us call our children and your children,
and call our women and your women,
and our people and your people,
then we will pray that God's curse smites whoever is lying.

(62) This is the true story and there is no One but He who is Allah,
and Allah is the one who is loving and judicious.

(63) If they turn away God knows who is sowing perversion.

(64) Say to the people of the book: let's find a common word that brings us together.
That we both worship the only One Allah,
and that we do not associate with Him any partners,
and that we do not elevate from amongst us Lords that we follow instead of God.

But if they turn away and leave, then tell them:
you bear witness that we are at peace with His will (Muslims).

(65) O people of the book: why do you spin arguments about Abraham,
while the Torah and the Gospel were revealed after his time.
What kind of rationale do you have?

(66) There you are quarrelling amongst yourselves about something that you know.
Why do you try to argue about something you don't know?
And God knows that which you do not know.

(67) Abraham was neither a Jew nor a Christian,
but a faithful Muslim.
It is certain that he did not associate any partners with God.

(68) The people who deserve the claim of Abraham are his followers,
and this prophet, and the believers.
And God is the sponsor of all believers.

(69) A party from the people of the book wished that they would lead you astray.
But they are only misleading themselves if they had any sense.

(70) O people of the book: why do you reject the manifestations of God?,
whilst you bear witness.

(71) O people of the book: why do you cloak the truth with falsehood?,
and conceal the truth knowingly.

(72) A party from the people of the book said:
during the day you may believe in the revelations of the believers,
but by day's end you can revert to rejection.
This may turn people away from the faith.

(73) They say to each other: do not trust anyone who does not belong to your religion.
Say to them: enlightenment is guidance from God.
It is not up to you that others may receive what you had received,
or to make claims with your Lord.
Say to them: favor is in the hand of God,
and He bestows it upon whomever He chooses.
And God is knowledgeable and expansive.

(74) He directs His compassion towards whomever He chooses.
And God is the emitter of great providence.

(75) There are those from the people of the book whom you can trust with a Qintar of gold.
They will repay it but there are others who will not pay back a single Dinar,
unless you stayed on top of them asking for it.
The reason is that they say we don't owe the Gentiles any moral standards.
They say lies and ascribe them to God, and they do it deliberately.

(76) What is true is that whoever keeps a promise and avoids sin God loves him.
And God loves the virtuous.

(77) People who place little value to the vows they make with God and with others,
they will have no resurrection in the afterlife,
and God will not talk to them or look at them on the Day of Judgment.

He will not absolve them of their sins and they will face a painful torment.

(78) There is a party of them that speaks with a twisted tongue when it comes to the book.
You would think it is from the book but it is not from the book.
They say this is from God and it is not from God.
They say lies in the name of God and they know it.

(79) There existed no human whom God had chosen for His revelation (book),
and who was given power over people and prophecy,
for him to say to people be my servants and not God's servants.
His message is to point people towards God in whatever he teaches of the book,
in much the same way as he learned.

(80) And he would not command you to make angels and prophets as Lords over you.
Would it make sense that he commands you to become infidels after you had accepted Islam?

(81) God has taken a sworn oath from all prophets,
to uphold the revelations of the book and its wise counsel.
Then, a messenger came to you authenticating what you already had,
so you may believe in him and come to his aid.
He said: you have decided on this and you have taken my oath on it.
They said: we have decided.
He said: you shall bear witness to this as I do bear witness to it.

(82) As for those who turn their back on their own covenant,
they are surely corrupt.

(83) Do they desire a faith other than the faith designated by God? (Islam),
while all that is in the heavens and the earth are at peace with His will.
Some willingly and others against their own will,
and in the end they all return back to Him.

(84) Say: we believe in God and in His revelations to us,
and in what had been revealed to Ibrahim,
Isma'eil, Isaac, Ya'aqoub, and the tribes.
And in what had been revealed to Mousa, Eisa, and all prophets of the Lord.
We make no distinction between the prophets,
and we are all at peace with His will (Muslims).

(85) Whoever desires a faith other than Peace (Islam) God will not accept it.
And in the afterlife he will be with the losers.

(86) By what reason can God guide a people who turned to denial after faith.
And after they had testified that this is a true messenger who came with evidence.
God does not lead repressive people out of darkness.

(87) Their punishment is that they will bear a curse from God,
from the angels and from all of mankind.

(88) Forever shall this curse be with them,
and there will be no ease to their suffering,
and no one will pay attention to their appeal.

(89) Except those who repent thereafter and make amends.
God accepts atonement because He is compassionate.

(90) As for people who revert to denial after having attained to faith,
and then they become resolved in their denial,
their repentance will not be accepted as they are totally lost.

(91) People who live in denial and die in denial can not save themselves,
even if one offers a ransom of gold that can fill the earth.
These people are in for a painful torment and they have no one to help them.

(92) You will not find virtue till you have spent from that which you love so dearly.
And whatever you spend God knows about it.

(93) All types of food were sanctified for the children of Israel.
Except what Israelis had forbidden themselves from consuming.
This happened before the Torah was revealed.
Say to them: bring the Torah and let's read it to study your honesty.

(94) We can then ascertain that whoever has ascribed lies to God,
that they are indeed the people of inequity.

(95) Say to them: God has spoken the truth.
You should follow the creed of Ibrahim,
who was a puritan and not a polytheist.

(96) The first house of worship for people was laid down in Mecca with blessings,
and as a beacon of light for all worlds.

(97) In it lies clear evidence of the altar of Ibrahim.
Whoever enters it will find secured peace.
And people owe it to God to perform a pilgrimage to the house,
if they have the means and ways to get there.
As for people who reject God's truth He is needless of their worlds.

(98) Say to the people of the book: why do you reject the significance of God,
while God bears witness to everything you do.

(99) Proclaim: O people of the book:
Why do you block the pathways of God in the face of the faithful?
You want things crooked while claiming to be God's witnesses.
But God is not blind to your work.

(100) O people who have found faith:
If you obey a party from the people of the book,
they will roll you back from faith to denial.

(101) Is it possible that you can go back to denial,
while evidence of God is being recited to you and His messenger is amongst you.
Whoever takes God as his refuge he is guided to the upright path.

(102) O people who have found faith:
be mindful of God the way He deserves to be observed.
And do not die before you achieve peace with His will (becoming Muslims).

(103) Be as one as you hold onto a line from God.
And do not fracture and become divided.
And proclaim God's providence unto you.
You were enemies and He softened your hearts,

and by His providence you became brothers.
You reached the rim of hellfire and He saved you from it.
That's how God shows His evidence so you might get enlightened.

(104) Let there be out of you a nation of people,
that celebrates goodness,
and commands to equity,
and discourages immorality.
And such people shall succeed.

(105) Do not follow in the footsteps of those who splintered and quarreled,
after having received all the evidence.
A great torment is their destiny.

(106) The day will come when faces are lit up and other faces turn gloomy.
To the people whose faces have turned grey we say:
What made you turn to falsehood after finding faith?
It is time to taste the pain of your falsifications.

(107) As for those whose faces lit up:
forever shall they dwell in God's compassion.

(108) This is the evidence of God that we recite to you by the claim of truth.
And God does not wish to punish anyone without a just cause.

(109) To God belongs all that is in the heavens and the earth,
and unto Him shall all matters return for adjudication.

(110) You have the seeds to be the most virtuous nation to evolve for all mankind.
You command people to equity and you forbid sin.
And you believe in God and if only the people of the book believed in Him,
it would have been much better for them.
Some of them are believers but most are corrupt.

(111) They can only harm you with their slanderous talk.
In a fight they will cut and run.
And no one will come to their aid.

(112) They are stripped of dignity wherever they go.
Unless God throws a line or some people throw a line.
They earned God's anger and they were the subject of humiliation.
The cause of this is that they rejected the evidence of God,
and they killed the message of prophets without justification.
That's how they expressed disobedience and transgression.

(113) Not all of them behave the same way.
There is a nation from the people of the book that stays up reciting God's verses,
most of the night prostrated in prayers.

(114) They believe in God and the final day.
They command people to equity and they forbid sin.
They rise quickly to give assistance,
and they belong to the group of people that brings humanity together.

(115) Whatever charity they perform they do not turn around and nullify its effect.
And God knows who is mindful of Him.

(116) As for the infidels;
their wealth and progeny will not enrich them one scintilla to be above God's reproach.
They have befriended hellfire where they will stay forever.

(117) The way they spend their money in this earthly life,
is like investing in a cold front which brings frost to a people's cultivated land.
These people were not equitable to themselves and so the frost destroyed their crop.
God was not unfair to them but they were unfair to themselves.

(118) O people of faith:
do not make people who oppose you as your close and trusted confidants.
They only spread corruption and their wish is to bring you down.
Their hatred shows in the words coming out of their mouths,
and what their breasts conceal is even bigger.
We have clearly shown you the evidence if you want to reason.

(119) There you are some of you mixing with them and loving them.
But they don't love you.
You believe in the book in its entirety.
And when they meet with you they say we believe,
but when they are alone they bite their fingers with rage.
Say to them: die from your rage.
God knows what goes on in the breasts of men.

(120) If something good happens to you they become depressed.
And if anything bad happens to you they rejoice.
But their guile will not hurt you one bit,
if you persevere and remain righteous.
And whatever they do God has it encircled.

(121) Remember the time when you left your home,
to deploy the faithful in battle-ready positions,
and God knows and hears all things.

(122) Two parties from your people were worried about failure,
but God was their guardian.
And the faithful should always rely on God.

(123) It was God who gave you victory at Bader,
while you were inferior to your enemy.
Stay responsive to God so you may learn to be appreciative.

(124) You were saying to the faithful:
is it not enough that your Lord has reinforced you with three thousand descended angels?

(125) Yes, but what is certain is that if you persevere and stay the course of righteousness,
even if your enemy attacks without delay,
your Lord will reinforce you with five thousand unbeatable angels.

(126) The divine aid was only made as a harbinger of good news for you,
and to ease the worries of your hearts,
and to reassure you that victory only comes from God.
He is loving and judicious.

(127) And it was intended to split a party away from the infidels,

or to demoralize them so they would turn around in failure.

(128) You have no control over such a matter;
as God may grant them forgiveness,
or torment them for their tyranny.

(129) And to God belongs all that is in the heavens and the earth.
He forgives whomever He chooses and He torments whomever He chooses.
And God is forgiving and compassionate.

(130) O you who have attained to faith:
do not charge interest compounded and multiplied over and over again.
And beware of God's displeasure so you may thrive.

(131) And beware of the fire readied for the infidels.

(132) And obey God and the messenger so you may receive compassion.

(133) And go full speed in the pursuit of forgiveness from your Lord,
and in seeking a paradise whose width is the expanse of the heavens and the earth.
It was made ready for the righteous,

(134) who spend their money in good times and in bad times,
and they hold back their anger and they forgive people.
For God loves people who spread goodness.

(135) And if they committed a sin or acted unfairly to each other,
they would invoke the name of God and repent for their sins.
And who can forgive sins except God.
But these people do not insist on the righteousness of what is wrong,
because they know better.

(136) The reward of these people is forgiveness from their Lord,
and gardens of bliss where rivers flow underneath in abundance.
They live as immortals in their paradise and that is the greatest reward for their work.

(137) Many have come before you throughout the ages.
Just walk the earth and observe what became of people who denied God.

(138) This Qur'an explains things to people clearly.
And it is a guide and a counsel for those who wish to avoid error and sin.

(139) Do not relent or feel depressed,
because you have the upper hand with your faith.

(140) If you feel a pinching pain other people have felt it too.
We cycle good times and bad times between people,
so that God will know who believes in Him,
and He selects some of you as witnesses in their ultimate sacrifice of martyrdom in His name.
And God does not love tyrants.

(141) And so that God will filter out the believers and destroy the unbelievers.

(142) Do you seriously think that you will enter paradise,
while God did not really know who among you fought in His name?,
or that He did not know who had perseverance.

(143) You thought you wished for death but that was before you met with it.
You had seen it with your own eyes when you became passive onlookers.

(144) Muhammad is just a messenger and many messengers have come and gone before him.
If he died or was killed do you run back to your old ways?
Let it be known that whoever turns back to old habits will not hurt God in the least bit.
And God rewards those who are grateful to Him.

(145) No soul shall die without the permission of God,
as written in its book of life till a certain day.
Whoever desires the rewards of this earthly life we award him some of that.
And who desires the rewards of the afterlife we award him from it.
And we will reward the grateful.

(146) Other prophets had many men of God fight with them.
But they did not surrender to what had befallen them in the way of God.
They did not weaken and they did not stand by idle.
And God loves steadfast people.

(147) When they spoke they only said:
Our Lord pardon our faults and our excessive ways and make us stand firm.
And give us victory over heretics.

(148) God wrapped them with the rewards of this life,
and granted them the best of rewards in the afterlife.
God loves people who propagate goodness.

(149) O people who have declared your faith:
If you listen and obey those who reject your faith,
they will revert you back to the way you were before,
and you will become losers.

(150) It is but God who is your benefactor,
and He is the best means to victory.

(151) We will strike fear in the hearts of infidels.
It will happen on its own because they made things as partners with God.
And God gave no power to those things.
They will find a permanent shelter in the blistering hellfire,
and it is a miserable place reserved for tyrants.

(152) God made good on His true promise to you.
You cut down the enemy by His permission.
But you failed when you bickered about the commands.
And you disobeyed the commands of the prophet,
when God availed to you the material spoils that you loved so much.
Some of you ran after the earthly gain while others sought the afterlife.
Then, God sent you away from your enemy to see what you will do.
But, He has now forgiven you and all believers are deeply indebted to Him.

(153) Remember how you ran off without even turning to anybody's call.
And the messenger, at your back, was calling after you.
But God rewarded you with gloom and doom,
so you will learn not to regret missed opportunities,
and not to be depressed when you are faced with adversity.

And God knows exactly what you do.

(154) After the gloom God brought down upon you a moment of inner peace.
A party of you fell into slumber and another party was busy with its own interest.
They imagined ideas about Allah that were untrue.
Similar to the ignorant ideas of paganism.
They said to each other: how much does this affair concern us?
Say to them: the entire affair is in the hands of God.
They hide words in their breasts that they will not say to you.
They say: if we had a say so in decisions we would not be getting killed here today.
Say to them: if you were at home and if death was written for some of you,
death will then come to you even if you were laying in bed.
God will challenge what you hold in your breasts and He will filter out what's in your heart.
And God knows exactly what lies in the breasts of men.

(155) Those of you who ran off when the two parties met in battle,
they were enticed by Satan to go after some earthly gains.
But God has accepted their repentance because He is compassionate and kind.

(156) O people of faith: do not act like heretics.
They say to the families of those who died as they traveled in search of a livelihood,
or had gone on a military mission,
that if they were here with us they would not have died or been killed.
God makes their words etch a deep regret in their heart.
It is God who gives life and brings death.
And God sees everything you do.

(157) And if you were to be killed or to die in the way of God,
you will obtain a forgiveness from God and a mercy,
that is far more valuable than what they gather in wealth.

(158) And if you die or be killed then you will go straight to God.

(159) If it weren't for God's compassion you would not be as lenient with them.
And if you were rude or obnoxious at heart they would've been repelled away from you.
So forgive them and pray to God to forgive them,
and let them participate in decision-making.
But once a decision is made press ahead resolutely and keep all your trust in God.
God loves decisive people who rely on Him for favorable outcomes.

(160) If God gives you victory no one can defeat you.
But if He deserts you who do you think will come to your aid after that?
And so the faithful should rely on God.

(161) It is not the calling of a prophet to collect in secret spoils of war that don't belong to him.
And whoever does that they will bring what they had taken on the Day of Judgment.
Then, every soul shall be given what it had earned,
and there will not be inequity.

(162) It is not sensible to equate a person who pursues God's approval,
with a person who earned God's anger,
and he is destined for hell (Jahannam),
and it is a miserable destiny.

(163) There are steps and grades of progress in the sight of God,
and God sees exactly what they do.

(164) The faithful are indebted to God for breathing into life a messenger who is one of them.
He recites to them God's evidence, elevates them above wantonness,
and teaches them the divine order (the book) and how to govern by it.
Before that they were obviously aimless.

(165) You were struck by disaster,
but you had inflicted double that disaster upon your enemy.
Then you asked: why did this happen to us.
Say to them: it came about from your own doing.
Indeed, God overcomes any obstacle.

(166) What happened to you on that day in the battlefield,
it happened by God's permission.
So that He learns who among you had faith,

(167) and so that He learns who among you was a hypocrite.
They were told: come and fight in the cause of God or provide some financing.
They said: if we knew how to fight we would come with you.
On that day, their behavior was closer to heresy than faith.
They say with their lips what is not in their heart.
And God knows more what they conceal.

(168) These are the people who advised their brethren to stay put like they did.
They said if they had listened to us they would not have been killed.
Say to them: if what you say is true then you should be able to push death away from you.

(169) Do not assume that those who were killed in the cause of God are dead.
Indeed they are alive with their Lord where they are well endowed.

(170) They rejoice in what God had given them of His benevolence.
And they await the good news of the people who follow in their path but were left behind.
The message is that there is no need to fear for their fate and they are liberated from grief.

(171) They receive the good news of God's benevolence and His indebtedness.
The message is that God does not allow the earnings of faith to be lost.

(172) As for those who answered the call of God and the messenger,
even after being struck down by the enemy,
if they stay on a righteous path and avoid sin they will have a fantastic reward.

(173) And those who were told by people:
the enemy had amassed great numbers and you should be scared.
But that strengthened their faith and their answer was:
we only have God to turn to and He is the best benefactor.

(174) They came back from battle by God's benevolence and favor untouched by harm.
They pursue God's approval and God is owed the greatest debt.

(175) It was only Satan who spread fear among his loyalists.
Do not be afraid of them.
But fear only Me, if you have faith in your heart.

(176) Do not feel depressed when you see some people rushing to sacrilege.
They can not harm God one bit.
It is God's intention that they will not have a favorable share in the afterlife.

What awaits them is a great torment.

(177) Those who traded God's faith for blasphemy,
they will not hurt God one bit.
A painful torture awaits them.

(178) Heretics should not assume that we extend to them goodness for who they are.
We only extend our provisions to them in order to embolden them in their decadence.
But they will suffer a humiliating pain.

(179) God would not leave those who believe in Him in the state that you are in,
unless He wanted to distinguish the good-natured from the deviant.
And He would not let you see the unknown future.
God induces whomever He pleases as His messengers.
Believe in God and in His messengers.
And as you believe in Him, and follow a righteous path you will have a tremendous reward.

(180) People who are tightfisted with what God had given them of His benevolence,
should not assume that their behavior is good for them.
On the contrary, their behavior hurts them.
Whatever they held in their fists will be a tight rope around their necks on the day of revival.
To God belongs the inheritance of all that is in the heavens and the earth.
And God is an expert in knowing what you do.

(181) God has heard the conversations of those who say:
God is poor and we are rich.
We shall record what they said,
and the way they kill prophets and their messages without a truthful claim.
We say to them: taste the pain of the flame.

(182) That is the result of your labor.
Indeed, God does not treat any creature with inequity.

(183) They are the people who said:
God had entrusted us with not believing in any messenger,
unless he brought a sacrifice to be consumed by fire.
Say to them: many messengers have come to you before me.
They brought with them clear evidence and what you asked for.
Why did you kill them if you are honest?

(184) If they make a liar out of you many messengers before you have also been denied.
They brought with them evidence, books of divinity, and the illuminating order.

(185) Every soul shall taste death.
You will get all that is owed to you on the Day of Judgment.
Whoever is pushed away from the inferno and led into Paradise,
he had succeeded.
This earthly life is merely an indulgence of vanity.

(186) Disaster will come to your wealth and your numbers.
You will also hear many hurtful things,
from the people who'd been given the book before you,
and the people who fabricated partners to God.
But if you remain steadfast and righteous that is the way to resolve these matters.

(187) There was a time when God took the pledge of the people who were given the book.

They were to explain it to humanity and not to hide it.
They disregarded their pledge and relegated it to the past,
and assigned little value to the book.
Wretched are the things they have traded their values for.

(188) Do not assume that people who rejoice in what they have received,
and they love to be praised for things they have not done,
do not assume that they had succeeded in escaping from pain.
Indeed, they will have a painful torment.

(189) All that is in the heavens and the earth belongs to God.
And God is capable of making the destiny He wishes.

(190) In observing the creation of the heavens and the earth,
and the way night follows day,
therein lies some manifestations of God,
for people with intellectual depth.

(191) They talk about God whether they are working,
or sitting in their councils, or lying in bed.
And they excel in thinking about the creation of heavens and earth.
They say: Our Lord, you have not created this as an exercise in futility.
Praised is your greatness, and we pray that you shield us from the pain of the blazing flame.

(192) Our Lord: whoever you stick in hell you have totally shamed,
and unfair people will not be saved by anyone.

(193) Our Lord: we have heard the caller calling people to faith,
and saying: believe in your own Lord.
We have believed.
Our Lord: forgive us our sins and absolve us from our trespasses.
And in death release us with the assembly of the exonerated.

(194) Our Lord: grant us what you had promised us through your messengers.
And do not shame us on the Day of Judgment.
Indeed, You do not break a promise.

(195) Their Lord responded to them:
I do not lose the effort of any work coming from you,
whether male or female and without differentiating any group from the other.
Those who migrated and were forced out of their homes,
and were subjected to harm because of Me, and they were killed fighting,
I will absolve their wrongdoing,
and I will put them up in havens with ever flowing rivers underneath.
They will be wrapped with rewards from God,
and the best rewards come from God.

(196) Do not be fooled by the ascendance of heathens in the land.

(197) They will have fun for a little while,
and then they take up their permanent residence in hell (Jahannam).
It is a miserable cradle.

(198) But people who were attentive to their Lord,
they will live forever in havens with ever flowing rivers underneath.
The havens are descended from God's dominion,

and what comes from God's realm is the best thing for the vindicated.

(199) There are those from the people of the book who believe in God,
and in what has been descended upon you,
and in what has been descended upon them.
They humble themselves before God,
and they do not trade God's values for earthly prices.
These people will get their rewards from their Lord.
Indeed, God is efficient in dealing out His judgment.

(200) O people of faith:
be patient and urge each other to persist,
to persevere and to keep the ties that bind you.
And stay righteous with God to ensure success.